

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Mar 2024

Issue 9

Cover Page



The Sarus Crane (*Antigone antigone*) is a large non-migratory crane found in parts of the Indian subcontinent and Australia. The tallest of the flying birds, standing at a height of up to 1.8 m (almost 6 ft), they are a conspicuous species of open wetlands in South Asia.

The Sarus Crane is easily distinguished from other cranes in the region by its overall grey color and with grey wings and body, a bare red head and part of the upper neck, a greyish crown, and a long, greenish-grey, pointed bill. In flight, They forage on marshes and shallow wetlands for roots, tubers, insects, crustaceans, and small vertebrate prey. Like other cranes, they form long-lasting pair bonds and maintain territories within which they perform territorial and courtship displays that include loud trumpeting, leaps, and dance-like movements. The main breeding season is during the rainy season.

Seeing Sarus Cranes in the fields is always a great & blessed experience. Indeed a glory of God revealing to all the purity & integrity of relationships. It is the state bird of the state of UP.

Om Tat Sat.

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Vedanta Sandesh

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Editor

Swamini Samatananda Saraswati



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<http://www.vmission.org.in> / vmission@gmail.com





श्रद्धाभक्तिध्यानयोगान्मुमुक्षोः
मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः।
यो वा एतेष्वेव तिष्ठत्यमुष्य
मोक्षोऽविद्याकल्पितात् देहबन्धात्।।

Faith, devotion and the practice of meditation - these are declared in the scriptures as the chief factors that help a seeker to attain liberation. Whoever pursues these is liberated from the bondage of the body mysteriously forged by spiritual ignorance.

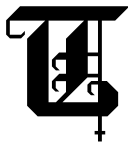
Vivekachoodamani - 48





Message from Poojya Guruji

PAAP & PUNYA KARMAS



he Blessing of Karma

The power to do Karmas has been bestowed on every Jiva by the benevolent Ishwara. Karma is that which 'every' Jiva can perform in their lives. Karma is a conscious deliberate creative endeavor of 'doing' of something. It is this karma alone which creates everything - good or bad. Our karma alone decides what happens in our lives. We are the masters of our destiny. We do not

Daap & Punya Karmas

see the life as being managed by someone somewhere in a whimsical & moody way shelling out good or bad to random people around. God is the Master and has a big pivotal role to play in all this. God alone gives us power to do Karma, He gives us faculties to do Karma and also gives us a field of doing Karma - in the form of this Jagat. Once he gives us a canvas, colors and paint brush to draw what we wish & like, it is he alone who

God alone gives us means and field of Karma, and also our cherished Karma-phala, so it is wise to always remain gratifyingly aware of him.

finally connects the dots and gives us the so called results of our Karmas - the so called Karma-phala. So when we say that our Karmas alone decide our lives & future we do



Daap & Punya Karmas

not in anyway ignore the profound role of Ishwara but just wish to identify our role in the entire scheme of things. While performing our karmas we have the discretion to ignore even the existence of Ishwara and take the entire burden and doership on our selves and perform our karmas in a very self-centric way, or conversely see the entire life in a very holistic way and see the fact that there has to be a very intelligent and powerful 'being' called God and feel blessed & gratified for the opportunity he has bestowed on us to live as an individual and also chart our future in whatever way we wish. Even this belief in the existence or non-existence of God has a very big & profound role to play in the execution of our karmas.



Daap & Punya Karmas

Good & Bad in the World

When we look around in the world we see both the existence of very good & blessed people and also the existence of very evil people. We see the existence of very happy & healthy people and also the existence of very unhappy and diseased people suffering miserably. Every thoughtful person obviously tries to figure out the cause of this diversity. Only when we know the cause we can manage the effects. Every culture and religion thinks about the cause of this diversity in their own way, so we have so many propositions. Broadly speaking there are believers or non-believers of God. Some become very fatalistic and lead their lives as destined - just accept what



Paap & Punya Karmas

comes and if possible get a peep into the future in various ways; while others believe that we can manage things in various proportions and work for that.

Punya & Paap Karmas

Those who believe that an individual does have capacity to change any situations should analyze further and realize that our karma are basically of two types - Punya & Paap.

The Punya karmas are those which are performed with clarity of goals, positive enthusiasm, intelligence, mindfulness, gratitude for all concerned and inspiring dedication. They most often believe in the existence of God and live with blessedness and wish for

Punya and Paap Karmas depend on our attitudes and objectives, and have a profound role to play in our lives.



Paap & Punya Karmas

the well-being of all. These are the beautiful & blessed Punya Karmas.

While there are others who do what is called as Paap Karmas. Paap karmas are those which are purely performed for merely selfish ends. They are short-sighted, and lack positive emotions like blessedness or belief in the existence of any higher powers. They are burdened with anxieties for the results of actions, which alone is everything for them, and they have no hesitation to trample on the feet's of others while trying to attain their goals, they want karma-phala by hook or by crook, expected results bring arrogance while not getting desired fruits bring depression and sorrow - for they alone are the doer. It is free for all for them.



Paap & Punya Karmas

Results of Punya & Paap

Both Punya & Paap Karmas are very consequential, they alone chart our lives and are responsible for everything - our mindset, mood, our health, our so called luck, our work acumen, our relationships and in short our entire world & life. While Punya Karmas bring good luck, good health pleasant mind, dynamic & creative work and good relationships, the Paap karmas alone are responsible for various diseases, mental disorders, poor work output, strained relationships and overall bad luck. Today our Medical Science clearly associates so many disorders with stress. These people have no permanent ways to shed off their stress. So definitely it is never a great option to resort to such self-centric, anxiety-ridden and stressful karmas. They are rather fearsome. Punya Karmas are the way



Paap & Punya Karmas

to go for a healthy, happy and a good blessed life. A good & positive mind is not only the success mantra for our life here in this world but also paves the path for knowing the transcendental & timeless truth - the God.

What is Punya & Paap ?

In the second chapter of Bhagwad Gita Bhagwan says that merely by doing what needs to be done in a situation you get, positively, as per ones capacity alone is the very cause of Punya Karmas. It doesn't matter whether we later become successful or not, whether we get the desired result or not, which are always later, in future. This attitude, this courage, this positivity makes a person reliable and a person of integrity. This alone is Punya Karma. Conversely, Paap karma is that wherein we do not do what has been



Daap & Punya Karmas

enjoined and bestowed to us by our elders around. Such people shirk responsibilities, they think it is smartness to avoid karmas and still get karma-phala, they are not reliable, and even when they do something they are burdened by their selfishness and anxieties. They have tons of dreams but no plan of action to do something themselves, this makes them all the more burdened. They can't even sleep properly. So the choice is ours and whatever we do, we get appropriate karma-phala in our lives. This is the secret of all the diversity in the world, the good, bad & ugly, the happiness or pathetic sorrow of many. Merely by doing our Karmas properly we can change our lives and also the world in which we live.

Om Tat Sat





DRIG DRISHYA
VIVEKA

Swamini Samatananda

Shloka - 16



साक्षिणः पुरतो भ्राति

लिङ्गं देहेन संयुतम्।

चित्तिच्छाया समावेशात्

जीवः स्याद् व्यावहारिकः॥

The subtle body (Lingam) which exists in close proximity to the Witness (Sakshinah) identifying itself with the gross body becomes the embodied empirical self, on account of it being affected by the reflection of Consciousness.

DRIG DRISHYA VIVEKA



angati:

In the previous shloka the Acharya revealed how Maya's two powers that is the power to veil and the power to project are the causes of creating Samsara. At the the Subjective and objective level it is these two powers of Maya alone which bring about a delusion in the Mind leading to indiscrimination at the Subjective and objective levels. One is unable to see the reality of the Self and the Universe.



Drig Drishya Viveka

Now, in the following verse the Acharya further clarifies the aviveka that has come about at the Subjective level and how as a result of this aviveka the existence of the individual Jiva comes about. Thus, who is this Jiva who is experiencing joys and sorrows, how does it come about and what is the nature of this Jiva is explained in this shloka.

The Linga Shareera consists of seventeen parts which are the intellect, the mind, the five sense organs, five organs of action, and the five pranas. It resides in the house of the gross body, the sthoola shareera. This linga shareer is the closest to the Sakshi chaitnya and the Linga

Shareera being made up of Sat-tva guna has the potential to reflect this consciousness of the Sakshi and thus with the reflected



Drig Drishya Viveka

consciousness the linga shareera comes alive. This has been explained in Vedantic scriptures with the classic example of a bucket of water. A bucket of water kept in a dark room reflects the beam of sunlight entering the room from a small window. With this reflected light the room

Our 'Linga Sharira' is like a mirror which manifests Atma as 'manifested consciousness' in us.

is lit up and warmed up too in such a manner as if direct sunlight was enlightening it. In a similar manner the linga shareer too gets enlivened by the reflected consciousness. It is in this enlivened Linga shareera that the 'I' the sense of individuality is born. The existence of the Jiva, the individual ego comes about. Consciousness now manifests as an individual Jiva. This sense of 'I' is further extended to the gross body wherein the Linga Shareera is manifested. Thus begins



Drig Drishya Viveka

the story of the 'Vyavahaarika Jiva' and how it goes on to become a 'Samsari Jiva'. A Jiva being manifested in the linga shareera and the sthoola shareera is never a problem. The problem begins with the Jiva's ignorance about it's basic nature as being Sakshi Chaitanya. This ignorance of the true nature of the Self results in the misconception of the Self as being the body, mind and intellect. The body, mind and intellect are limited and thus the Jiva goes on to see the Self as a limited being. This



Drig Drishya Viveka

limited Jiva now seeks fulfillment from the world outside and thus begins the journey of Samsara which is an endless trip of seeking. A sense of enjoyership leads to a sense of doership. A limited Jiva with a sense of enjoyership and doership seeking contentment, happiness and security in the world outside is a classic recipe of Samsara. Basically the Sakshi Chaitanya that is Consciousness is limitless and blissful but ignorance and misapprehension lead the Jiva to become limited and dependent. The world outside and the gross and subtle bodies are inert by themselves and are only enlivened by the Sakshi.



Taking ourselves as the limited 'upahit chetana' is the beginning of our Samsara - life of endless seeking.

Drig Drishya Viveka

The Jiva identifies with the Subtle and gross body only due to ignorance and misapprehension. Liberation from this endless seeking and samsara is only possible by discrimination between the Seer and the Seen.

Om Tat Sat





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The Art Of Man Making

The Art of Meditation

P.P. Gurudev

Swami Chinmayanandaji

THE ART OF MAN MAKING



ishna now addresses those who have not been fully instructed by what has been so far expounded in this chapter on meditation. Slow students need more instructions, mainly upon the mechanical adjustments of the body, mind and intellect. These are given out in all detail by the Lord of Yoga in the following three verses.



The Art of Man Making

Serially enumerating the necessary adjustments to be made within us, Lord Krishna says, Abandoning fully all desires born of one's fancy (sankalpa), and totally restraining by the mind alone, the whole set of senses from their objects all around.. The human mind stores away in its memory sense-experiences of the past and, in their light, continuously plans to organise a future life of more intense happiness. The play of the faculty of fancy in the mind gives such a complete picture of happiness that the dream-picture can itself generate desires within us. This play of fancy is called sankalpa and "sankalpa-born desires", says Krishna, "must all be entirely abandoned".

In short, we must learn to control the mind's wool-gathering habit, its self-dissipating dreams,

Desire for happiness is the very proof of our ignorance, because the truth is that Atma alone is of the nature of Ananda.



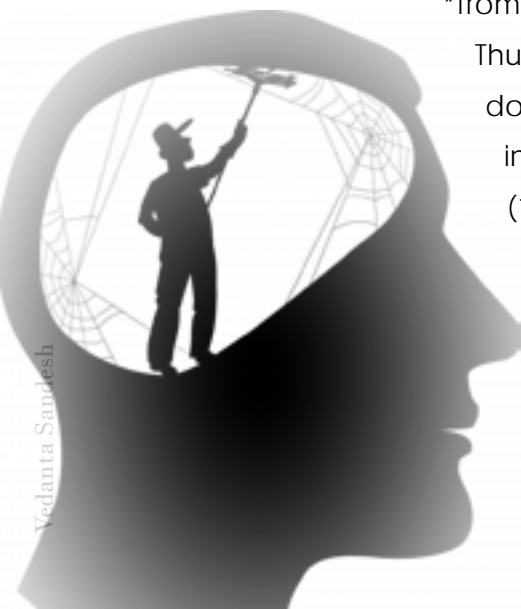
The Art of Man Making

its impossible fancies. When a mind is being re-deemed from its wanderings, it is restrained from breeding new sets of desires for objects. Desires whip the mind into the sense-world, there to seek and to acquire objects of pleasure and to indulge and to enjoy them.

Even when the mind is no more gushing out, it gets dragged out by the compelling charm of the sense-world reported to us by our sense-organs. Krishna indicates how “the sense-organs are to be fully restrained by the mind” “from their objects all around”.

Thus, two adjustments to be done within are mentioned in the verse :

- (1) to subdue the faculty of imagination and fancy of the mind, so that desires born out of



The Art of Man Making

them are eliminated and,
 (2) to control by the mind all the senses from roaming among their sense-objects. The instruc-

The essence of all sadhanas is to totally declutch from outside and turn inwards.

tions spill into the following verse where the Lord says, with the intellect set in patience, with the mind fixed upon the Self, let him reach quietude by degrees; thereafter, let him not initiate any fresh thought-chains. An impatient intellect will be over agitated, and so extremely restless. In walking the spiritual path, patience born of faith and understanding is very essential. With patience hold the intellect steady, and fix the mind upon the Self. When a meditator maintains his intellect in patience, and his mind in steady contemplation upon the Self, slowly and steadily, his inner quietude will increase by degrees. Again,



The Art of Man Making



have patience; inner peace comes in its own rhythm, all by itself. By degrees, inner poise and peace will grow.

When the bosom is filled with peace, don't break it by starting any new thought-current by yourself. The advice is, "Let him not thereafter think of anything". When once the mind has entered this arena of inner peace, let it not again gush out on the crest of a newly-risen thought-wave. To think and to initiate a new thought-chain at this stage of meditation is to make the personality again outgoing. Once this is encouraged, the mind will soon reach out to embrace its familiar world of objects, emotions and thoughts.

But any meditator will find it difficult to



The Art of Man Making

hold the mind back from its habitual wanderings. Not to allow the mind to wander among objects is its own total annihilation. The mind, in fact, has no existence apart from its sense-perceptions. Therefore, it will certainly slip from its meditation, and again and again wander into the world of sense-objects. One will get disgusted with this revolt of the mind. What then is one to do?

Lord Krishna explains how we must meet the mind's vagaries. For whatever reason the restless, unsteady mind roams, let him, curbing it from that (object), bring it again under the subjugation of the Self alone. The mind will wander-it must roam about- as it is a dynamic vehicle in us. Just as "the flow



The Art of Man Making

of water is a river," "the flow of thoughts is the mind." Therefore, whenever the mind wanders into its world of objects, persuade it to contemplate upon the Self again.

Invariably, early meditators are not even conscious of the mind's flight from its point of concentration. When the mind slips away, the meditator too, fascinated by the object, rides on his mind and gets carried away.

The process of bringing the mind back to its point of concentration is called in our sacred books as *Abhyasa Yoga*, "the Yoga of practice". In order to do this successfully, the meditator must remain aloof from his mind, ever gushing into the meshes of sense-objects. In short, be a "witness" to the mind's pranks- the mind without your paddling cannot run all by itself into the fields of objects. The tamed mind will soon be easily available for



The Art of Man Making

longer durations to contemplate steadily upon the Self. Meditation becomes successful, deep and profound. In such moments of meditation, the personality gets transformed, integrated, energised, and made vibrant. No struggle is too great for gaining such a brilliant, recast personality.



Jivanmukta

Wandering In Himalayas

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Non-Violence

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

Arjuna (hero of the Bhagwad Geeta) indicated in a discourse his view that in the world no living being can sustain life without doing harm to other creatures; that some animals thrive and fatten themselves at the expense of other animals, that the strong prey upon the weak. From time immemorial, great teachers have been insisting upon the strict observance of non-violence (ahimsa), yet consciously or unconsciously violence continues to be commit-



Jivannukta

ted. It is an animal instinct to do harm to other creatures. One never fattens oneself except by drinking the life - blood of another. To let one live another has to die. Something has to putrefy and decay before it turns into manure for something else. One's joy is built upon another's sorrow. This is regarded as Nature's Law.

The more we contemplate the Divine Scheme in which small fishes are created as food for bigger ones on the inviolable principle that life feeds on life, the more wonderful the whole thing appears to us. How could that Divine Law

be set aside by the teaching of religious preceptors, how so ever full of love? In defiance of the commandments of those great teachers, this law that dates back to the time of creation has continued to function to this very day.



Jivannukta

Certain modern religions believe that all other animals have been created for the use of man; but Buddhism does not hold such a view. What Buddhism enjoins upon its followers is an absolutely pure life, altogether free from violence. But the great religion of Buddha, in its pristine purity, is now found nowhere in the world. The Buddhism of modern Tibet, especially, is a highly adulterated form of that noble religion. It is an admixture of the tenets of Buddhism and the Tantric religions called Lamaism. The Tibetans, though they call themselves Buddhists, do not therefore shrink from the idea of killing.

The local conditions also encourage the slaughter of animals. In Tibet, sheep and chamari cows abound; at the same time, grains and vegetables are very, very scarce. The dry, waterless, barren plains are by no means suitable for cultivation. The natives are therefore com-



Jivannukta

pelled to live upon meat. On account of those religious and local peculiarities, slaughter of animals goes on without hindrance. Naturally, the villages have a repulsive and hideous look, with heaps of bones and hooves of animals scattered everywhere. The suburbs of the villages through which we passed on our way after leaving Thholingamatam bore witness to this large-scale slaughter of animals. Although the villagers appeared to be demoniac, living upon raw flesh and devoid of finer feelings, they proved to have respect and consideration for saffron - robed sannyasins. Hindu sadhus are known to them as Lamas, and so they show as much respect to sadhus as to the Lamas themselves. All along the route villagers rendered us various kinds of service.





STORY

Section

THE UNSEEN HAND OF ISHVARA



While the battle of Kurushetra was at its peak, Arjuna and Karna were fighting each other. It was a battle to witness, a flurry of arrows were being exchanged, and even Gods were witnessing this epic battle between the 2 warriors.

Arjuna would shoot his arrows and the impact of these arrows would be so much that Karna's



The Unseen hand of Ishvara

chariot would go back by 25-30 feet. People who witnessed this were amazed by the skills of Arjuna.

Karna was no less. When he shot arrows, Arjuna's chariot would also shake and go back by 3-4 feet. More than everyone, Krishna would applaud Karna every time his arrow hit Arjuna's chariot. But not once did He applaud Arjuna's skills.

At the end of the day, Arjuna asked Krishna: "Oh Lord, I have shot so many arrows at Karna's chariot, it was being displaced like a feather in wind, but not once did you appreciate me. Rather, you would appreciate his skill despite his arrows just displacing my chariot a little".

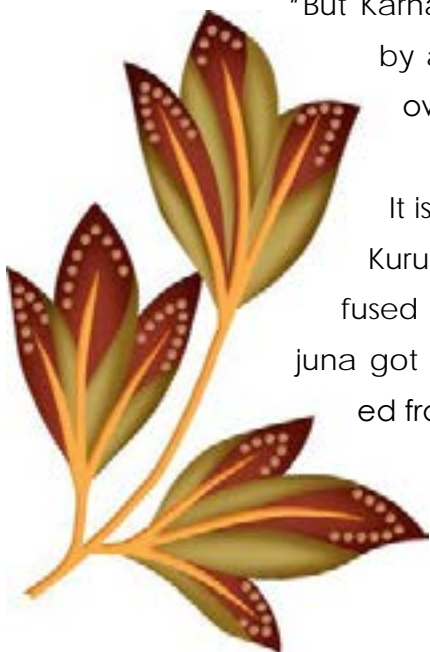


The Unseen hand of Ishvara

Krishna smiled and replied "Oh, Arjuna, remember, your chariot is protected by Hanuman at the top on your flag, Me as your charioteer in the front and by Sheshnag at its wheels, yet the whole chariot would still sway and displace whenever the valiant Karna hit us with his arrows".

"But Karna's chariot is not protected by any such force, he is on his own, yet he fights valiantly".

It is said that after the battle of Kurushetra was over, Krishna refused to get off the chariot till Arjuna got down. Once Krishna alighted from the chariot, it caught fire and turned to dust.



The Unseen hand of Ishvara

Krishna said “Oh Arjuna, your chariot was destroyed by Karna a long time ago, it is I who was still protecting it.”

Thus it should be the character of a sincere devotee to be humble and sensitive enough to see the blessings of Ishvara. Our efforts are just like a small child pushing the dashboard of a car and thinking he is driving the car, but it is the compassion of the driver who is blessing him with all the potentials and yet encouraging him for his efforts. All our achievements are a blessing of the divine will. It is the divine intervention that has blessed us with potentials, protected us and given us the right opportunities at the right time.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS

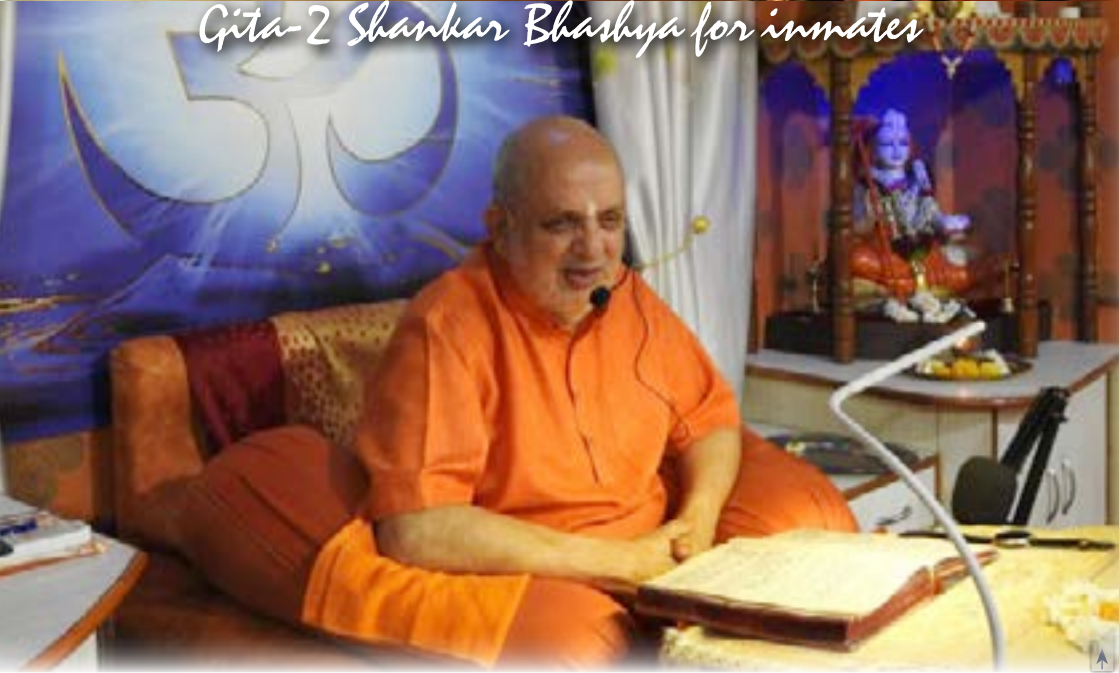
ओम् नमो ब्रह्मविद्या-सम्प्रदायकर्तृभ्यो
महद्भ्यो नमो गुरुभ्यः।



ASHRAM NEWS



*Daily Study of
Gita-2 Shankar Bhashya for inmates*



ASHRAM NEWS

Ashram Swami's reveling in Gita Bhashya



ASHRAM NEWS



*Gangeshwar Mahadev Poojan
on 'Sanyas Diksha Day' of P.Sw Amitanandaji*



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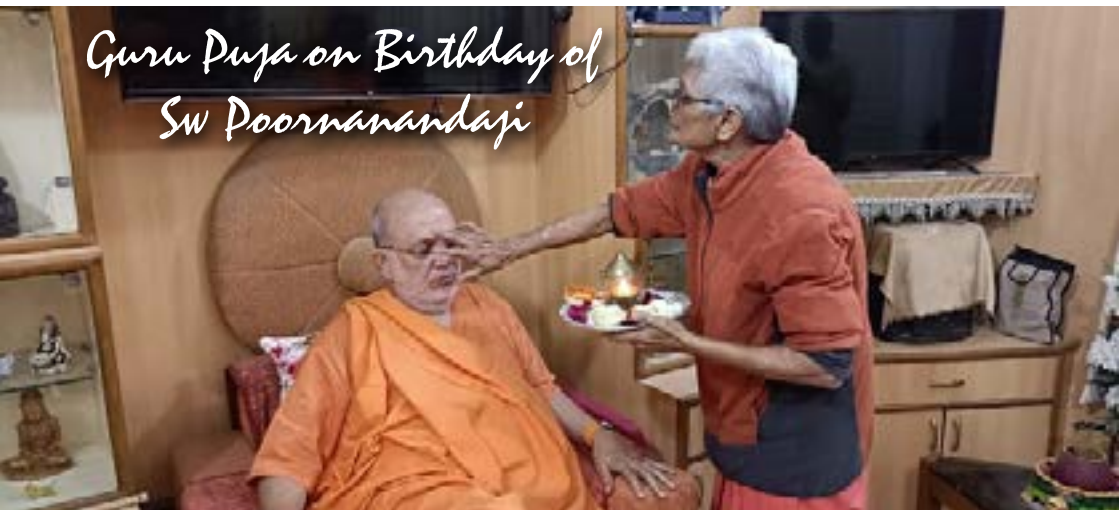


Om Shri Gurubhyo Namah



ASHRAM NEWS

*Guru Puja on Birthday of
Sw Poornanandaji*



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*Wedding Anniversary Blessings
for Sunil & Manju Garg*

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*Wedding Anniversary Blessings
for Sunil & Manju Garg*



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Wedding Anniversary Blessings

for Vinod & Durga Puri



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*Wedding Anniversary Blessings
for Vinod & Durga Puri*



ASHRAM NEWS

Celebrating advent of Basant Ritu



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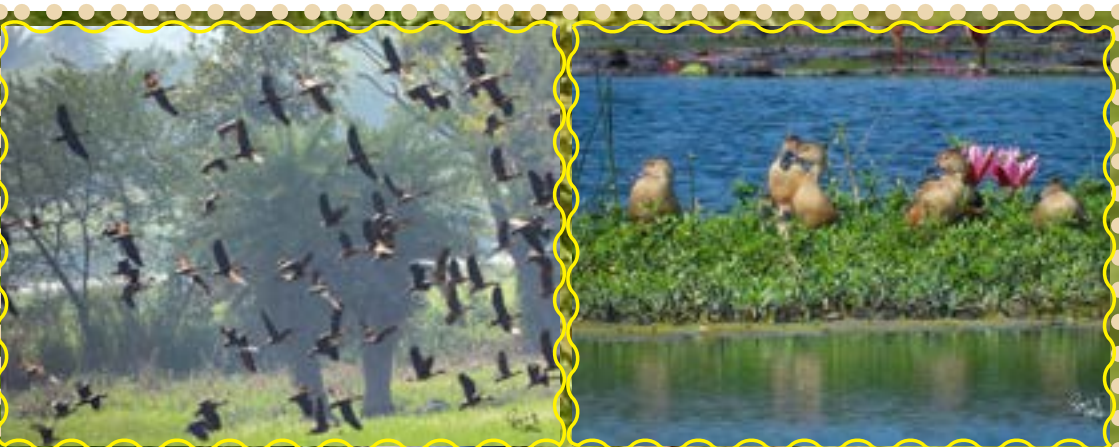


The Magnificent Sarus Crane

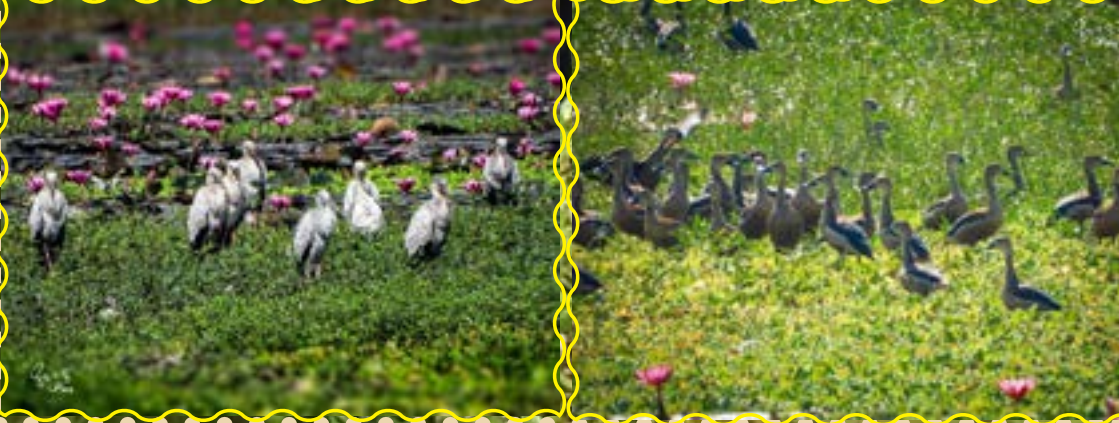


Purple Heron

ASHRAM NEWS



Awesome biodiversity of Indore





गीता ज्ञान शिविर



छह दिवसीय आवासीय शिविर

दि. 3 से 8 मार्च 2024

विषय : गीता अध्याय 15

पुरुषोत्तम योग

(संसार से पुरुषोत्तम की यात्रा)

8 मार्च 2024

महा शिवरात्री उत्सव



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3rd to 8th Mar 2024

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Mahashivratri Celebration - 8th Mar



INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

(👉 Click here)

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